

DESTINY

The Magazine of National Life



Photograph by Dick Smith

FRUIT IN ITS SEASON

"Grow In Grace And In The Knowledge Of Our Lord"
(See Inside Cover)

Fruit In Its Season

IN THE SPRINGTIME, when the trees bud and the blossoms appear, how pleasant to sight and smell are their beauty and fragrance amid the stirring of life anew out of the sleep of wintertime. The husbandman is full of anticipation as he beholds the budding and blossoming trees in the spring of the year, for this is the first stage in the development of fruit which will ultimately yield a fine harvest for him.

If, however, the same husbandman came into his orchard at harvest time and found no fruit, but only buds and blossoms on his trees, he would be greatly disappointed and would order them cut down and destroyed because of their unfruitfulness. There is all the difference in the world as to the season in which the process of budding takes place.

The husbandman will be perfectly content with the progress shown by the various sizes of fruit, each reflecting the appropriate season of growth as they increase toward full development. He would not expect mature fruit in mid-season; neither would he be satisfied with an immature apple on the same tree when the time came to gather the season's harvest. The husbandman expects fruit in its season: buds in the spring; normal growth in midsummer; full development in the day of harvest.

What applies to the ripening of fruits and vegetables is equally applicable to the stages of progress in Christian righteousness and spiritual perception. The Lord of the Harvest is perfectly satisfied with inexperienced Christians in the inception of their awakening to spiritual concepts. Growth is the basic essential in spiritual advance and development, just as it is in the attainment of maturity in the fruit and vegetable kingdoms. In this is involved the process of time and each stage is normal in its own season.

However, just as the husbandman will be dissatisfied if he finds many undersized apples on his trees in the day of harvest, so the Lord will be disappointed and displeased with those who, failing to mature in knowledge and an application of Christian virtues, fall short of attaining Christian adulthood so that they may discern between good and evil. Peter admonished new Christians to grow in grace and in a knowledge of the Lord (II Peter 3: 18). He exhorted them further: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2: 2).

Paul, on the other hand, condemns those who remain but babes in Christ for their failure to progress toward maturity, stating of such that, while

they ought to have advanced so that they could become teachers, they must still be taught what the first principles of the oracles of God are (Heb. 5: 12). Then he states: "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5: 13-14).

Babyhood is perfectly normal "in its season," but for a child to advance in years in body and remain a baby in mind is a tragedy. So it is with the Christian who has failed to become of full age spiritually, skilled in an understanding of the Word of the Lord.

Those who strive to overcome the world and its temptations manifest, as the result of Christian experience, the fruit of the Spirit, which is: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22-23). The attainment of these virtues will surely be noted by the Lord when He regards the petition of those who heed His own injunction: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 36).

The Lord makes the statement through the Prophet Esdras that during a time of "peril" descending upon the world "because of the devices that were come into it," He will keep for Himself "a grape of the cluster." He points out that multitudes will perish but the specially-selected "grapes" shall be kept because of their perfection by submission to His will (II Esdras 9: 20-22). The time and occasion for this was previsionsed by John and described in the Book of Revelation: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14: 14-15).

With this in view it behooves us all to be mindful of the high calling to which we may devote our lives and follow the advice given in the Book of Hebrews: "Let us therefore leave elementary Christian teaching alone and advance toward maturity" (Heb. 6: 1, *Smith & Goodspeed Trans.*). The Lord of the Harvest will Himself judge the quality of the yield of His planting when the Great Day of Assize arrives.

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Destiny

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THE MARCH OF HISTORY

On the March

PRIOR TO December 11, 1959, the date on which we entered the period designated as the "Day of Battle," it was stated in DESTINY that we should thereafter anticipate a marked change in tempo, leading to conflict throughout the world. Emphasizing this fact, we stated further:

"As we approach the beginning of the period of the Day of Battle on December 11, 1959 the watchers will become aware of forces set in motion that will very likely herald the rapid approach of the climactic events of the Great and Terrible Day of the Lord." (DESTINY for November 1959.)

Were we justified in making this assertion? Did we witness the unleashing of forces prior to the beginning of the Day of Battle that are now proving to be of such moment that in all likelihood they will lead on to events precipitating the battle of that Great Day?

No one at all conversant with world conditions will deny that in the racial issues that came to the forefront during the Night of Alarm, seeds of strife to come were being sown throughout the world. The United States Supreme Court decision of 1954, doing away with segregation in our public schools, and now the passage of a civil rights law by Congress in 1960, spell trouble in capital letters for our nation in the days ahead.

With the close of the first hour of this Day of Battle on March 16, 1960, and upon our entry into the second

hour, rioting and bloodshed augmented the mounting agitation for so-called racial equality. Unfortunately this is only the beginning of trouble for all races and peoples. Before the issues involved are resolved, we shall witness an appalling destruction of life.

We are indeed facing a gigantic struggle between races in an endeavor to determine which race will ultimately dominate and control the affairs of this planet. Because of the nature of the conflict, there are no lines of battle, nor specific fields of activity, for the whole world is the battleground and every one, regardless of race or color, will ultimately become involved in this sanguinary contest.

Because the white man has taken a way which is completely out of step with the Divine purpose, he is, by his very acts, adding fuel to the fires of racial incitement. If those in places of leadership today would recognize the truth concerning the selection of one race charged in the Divine plan with the responsibility to administer the God-given laws of justice and peace, they would never have tried to go along with the idea of self-rule for those completely unqualified to exercise righteousness in handling the affairs of state.*

The white race itself having ignored the requirements of righteousness, by refusing to heed Divine instructions, must now learn the hard way that all peoples are not inherently qualified to assume authority

*See the Editorial, "Heritage of Righteousness," DESTINY for January 1960, pp. 4-5.

and control over others. That lesson will be well learned when those to whom they grant freedoms, the nature and value of which are not appreciated, turn those freedoms into a license to rebel, to riot, to assassinate, to spill blood, with the result that multitudes will die in the strife that will be engendered before the Day of Battle runs its full course.

The second hour of the Day of Battle will end on June 20, 1960 and the beginning of the summer season will most certainly not bring peace but an increase in violence, for forces are now on the march that cannot be stopped, except by answering force, as they seek to attain their objectives.

The Voices Are Silent

THE MENACE of Communist infiltration in government is far more serious today than it was not many years ago. Recent decisions of the United States Supreme Court (many of whose members are political appointees; not selected because of judicial ability) have done nothing to alleviate the menace of strategically-placed Communists who today occupy important positions in industry and government which enable them to sabotage our defense efforts and bring about economic chaos at a signal from Moscow.

In the decade prior to the year 1960, sensing the seriousness of all this, a number of voices were raised in Congress to expose the enemy among us in his initial endeavors to destroy from within. Senator Joseph McCarthy's vigorous fight to disclose the whereabouts of these termites undermining our institutions of liberty was not supported by those who should have helped. Instead he met with contemptuous opposition and ridicule and far too often the attitude toward him actually gave comfort and support to the enemy working within. Even the President of the United States, Mr. Eisenhower, turned against Senator McCarthy, publicly snubbing him and his wife.

Today death has silenced not only Senator McCarthy but others as well who so clearly saw the dangers confronting our nation, dangers which build upon our failure to oppose internal subversive activities. No one occupying responsible government positions has since arisen to hold high the torch dropped from the hands of those who no longer speak out. Where are the men prominent in public service who are willing to risk loss of personal prestige, if need be, to engage in the often thankless task of opposing those bent on the destruction of the American way of life?

A Congress that should be free to investigate one particular organization in the United States because of its un-American activities remains silent for fear of reprisals, thus allowing that organization to continue its program of intimidation through its Gestapo-like practices. Many of those whose voices are now silent were subject to its unethical attacks. This is the Anti-Defamation League of B'nai B'rith. On March 3, 1958 this organization gave a dinner to members of the Congress, held at the Mayflower Hotel in Washington, D. C., presenting the 85th Congress of the United States with an award, the recipients of which were forever

estopped to move against this notorious group. As stated in "Tying Their Hands," DESTINY for April 1958:

"The Anti-Defamation League has been very active in its endeavor to suppress the freedom of the press. Representatives of this organization have called upon thousands of editors and publishers in order to persuade them, or strongly hint to them, not to publish material which would displease the League, such as speeches by persons on the ADL black list. The smear technique has been a powerful weapon in their hands which they have used against those who have refused to heed their warnings. . . . President Eisenhower and former President Truman both succumbed to this subtle propaganda stunt, making them beholden to an organization that does not want to be investigated."

Thus the voices of those who would carry weight with the public, along with the voices of the dead, are silent in the face of an ever-increasing threat to our freedom and liberty. In vision the Prophet Esdras saw a dominating evil force in control as we approach the crisis of the ages.* The absolutism of that power is described by the prophet:

"And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth." (II Esdras 11: 6.)

Men in public life shrink from antagonizing those who resort to the use of the smear technique — politicians, senators, representatives, members of Parliament, all holding public office — refrain from doing or saying anything that will offend, deterred by the example furnished by those who in the past spoke out and suffered in their personal lives and fortunes accordingly. Esdras made an exact prediction when he foretold: "No man spake against her, no, not one." We have now arrived at the time of its fulfillment.

The result is that the enemy among us is having a veritable field day as he presses his advantage. Both the Communists and the Anti-Defamation League move forward with no effective opposition standing in the way of the attainment of their objectives. Members of the Congress are fully aware of these evils in our midst but remain silent.

Joel the Prophet speaks of the enemy penetrating our defenses, expressing it as follows:

"They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief." (Joel 2: 9.)

The very conditions confronting our nation today indicate how all this has become an accomplished fact. An FBI agent who was a member of the Communist Party for eight years told a nation-wide radio audience on February 28th that the Communists can take over the United States at any time the move fits into their blueprint for world conquest.

Speaking over the Manion Forum network, Mr. Armand Penha of New Bedford, Mass., told listeners that, as a leader in the Red councils, he learned that Communists have infiltrated every phase of American life and activity that could help them "in a sudden

*See "The Iniquitous Empire: A Great Mystery," DESTINY for March 1950, pp. 81-87.

dash for power." He said that Americans who return from visits to the Soviet Union with the conviction that the Kremlin wants peace are hopelessly and dangerously deluded; that there are many more than 200 dedicated Reds in the federal government and in defense plants prepared to cripple the nation within hours of receiving the order to do so. He declared that, when he testified before the Congressional Committee after he left the Communist Party, he named 225 participants in the Red conspiracy who had never been suspected of subversive intentions. They were students, educators, business and professional people, trade union officials.

Replying to Mr. Manion's question as to the extent of the Communist conspiracy, the former FBI agent said:

"The few thousand that you mention certainly could take over our nation tomorrow. This fact is well known but never publicized. Our government knows it but our people do not. They can take over any institution, educational, defense plants, missile plants, because they are all infiltrated by people who are under orders to the Kremlin. The Communists tomorrow could take this country if they wanted to.

"The Supreme Court has held that we cannot fire a Communist out of government or out of a defense plant unless he is in a sensitive position. As a matter of fact, a Communist in any position is a menace to our safety. After studying their aims and methods for eight years, as a Communist leader, I know these things to be true."

Mr. Penha's statements confirm what is expressed in the title of this editorial. Our government knows but our people do not. The reason the people do not is because the voices that could speak with authority are silent and their silence is materially contributing to the Communist take-over in this nation. The very failure on the part of our national leaders who are aware of this situation to speak out and warn the people brings them under Divine condemnation. This is emphatically stated by the Prophet Ezekiel, who addresses the leaders of His people:

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." (Ez. 13: 5.)

By their very silence these leaders have not prepared the defense against the enemy within, for an informed public would long ago have demanded the impeachment of members of the Supreme Court for the betrayal of this nation through their decision supporting Communist infiltration into government, particularly into positions vital to our national defense. Our national leaders, through their silence, are contributing to the execution of a successful coup by the enemy within that will still their voices in death (Ez. 13: 12-14), just as they, through their ridicule in the past, silenced those who endeavored at that time to warn of these very dangers.

Inviting Disobedience

IN A PRONOUNCEMENT from Vatican City on April 2, Pope John XXIII stated that he approved of week-end

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sports. He maintained this is a healthy distraction on Sunday, provided participants do not fail in their religious duties by attending Mass. He declared this "conforms with Divine law" and said that, "after giving to God what is God's," mankind may also be accorded a legitimate relaxation to his body and spirit. The Pope had given his blessing to those who took part in a couple of bicycle races that started after Sunday Mass.

When the Pope infers that desecration of the Lord's Day is in conformity with Divine law, he is basing his statements on assumptions which are absolutely contrary to fact, besides inviting millions who look to him for spiritual guidance to disobey the Lord. What should be recognized is that the Pope is only a man and his pronouncements of this nature are only those of a man. Peter the Apostle declared: "We ought to obey God rather than men" (Acts 5: 29).

It is indeed unfortunate that millions will obey the Pope who has no authority whatever to rewrite the Bible or to modify in any respect its pronouncements, its commandments, its statutes and its judgments.

The fourth commandment states: "Remember the sabbath day, to keep it holy." The very word "sabbath," from the Hebrew word *shabbath*, means "cessation"; that is, a day in which men are to refrain from all their labor. To keep it holy, which means *set apart*, leaves no question about the way the day should be observed. It was to be a day of rest when God's people would be able to devote their time to their spiritual refreshment and improvement, not a day of mere pleasure as the Pope would have his followers believe. Isaiah the Prophet calls for a proclamation to be issued to God's people:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

The prophet then proceeds to set forth what God requires of His people and follows this with definite instructions concerning Sabbath observance:

"If on Sabbath you hold back your foot, and make My Holy Day your delight, and declare that My Rest is a pleasure, to worship the Lord with respect, and by forming your path do it honour, not seeking your pleasure or trade. Thus delighting yourself with the Lord, you shall ride on the Heights of the Earth, and feed on the portion of Jacob, your father, — so, the Lord's mouth has declared!" (Isa. 58: 13-14, *Ferrar Fenton Trans.*)

While it is true that sports may not necessarily come under the definition of trade, except perhaps those sports which are classified as professional and which the public pays to attend, they do most certainly come under the definition, "seeking your pleasure."

The Douay Version of the Bible is accepted by the Roman Catholic Church. In the Introduction in this Bible the statement is made that it is inspired by the Divine Spirit and that the Sacred Writers composed the books to teach, to reprove, to correct, to instruct in justice, "that the man of God may be perfect, furnished to every good work." Furthermore, it is stated in the Introduction that it would be "utterly impious, either to limit inspiration to some portions only of Sacred

Scripture or to admit that the sacred author himself had erred." It is further stated that it would be intolerable to claim that Divine inspiration extends to matters of faith and morals and nothing more, for all the books and the whole of them have been written under the dictation of the Holy Ghost. Let us now quote from the Douay Bible the statement by Isaiah:

"If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it."

Moreover, the statement is made in the Introduction to the Douay Bible that it is most important to discover the reason why God has said what He has said in His Word and this must be carefully weighed. The Pope stated Christians may determine how they will spend their time "after giving to God what is God's." But what is God's? The Bible makes it very clear that He asks for one-tenth of our increase and one-seventh of our time. To give the Lord less than one-seventh of our time is to steal from Him in the same degree that the Christian is condemned for robbing God if he gives less than one-tenth of his increase. This precludes the use of any part of the Sabbath for our own financial gain or pleasure.

Why does God place such emphasis upon the observance of one day, setting it apart from all other days of the week? The Bible clearly indicates that Sabbath observance is an accurate barometer of the spirituality of His people. He has stated that the observance of the day as holy was to be a perpetual sign between Him and them. Furthermore, the death penalty was pronounced by God upon all those who failed to keep that day holy:

"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death." (Ex. 31: 14.)

The Douay Bible statement is just as forceful, so we ask, by what authority does the Pope elect to change the law, declaring it is within the scope of the Divine command for men to seek their own pleasure in sports on the Lord's day? Jesus severely condemns all those who teach against even the least of the commandments and we quote from the Douay Bible:

"He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." (Matt. 5: 19, *Douay Translation*.)

By his pronouncement the Pope is counseling that a commandment of the Lord be broken and, although he is the head of a great religious system, he cannot escape personal responsibility for teaching against the observance of the Law of the Lord. It would be well for those who look to him for spiritual guidance to give heed to the Apostle Peter who observed that we ought to obey God rather than men.

Irony of Fate

WE HAVE BEEN acquainted for many years with the prediction given by Isaiah the Prophet that the Nile River would be turned aside, causing Egypt to become a desolation. The prophecy is as follows:

"And the river shall be wasted and dried up. And they shall turn the rivers [streams, *F. F.*] far away." (Isa. 19: 5-6.)

Further reference is made to the drying up of the Nile in the following passage:

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." (Isa. 11: 15.)

We have assumed that this description of the destruction of the Egyptian economy, as the result of the turning of the Nile River far away, would refer to the work of the enemy during a time of war. But now we are not so sure that it will come to pass in this way as Egyptian and Russian engineers prepare to go ahead with the construction of the Aswan Dam.

In Isaiah's chapter in which reference is made to turning the river far away, the Lord declares:

"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof." (Isa. 19: 2-3.)

Then follows the pronouncement that a cruel lord and a fierce ruler will be over them, after which the prophecy is given that the river will be turned far away. The result, as stated in the description, is that Egypt will become a barren land — no water, no vegetation, and all fish will have perished.

Previously, in Isaiah 11: 15, the prophet had declared it will be the Lord who shakes His hand over Egypt and His "mighty wind" is mentioned as being instrumental in bringing this about. The term "wind" is often used symbolically to refer to either external war or strife among peoples. Thus, the Lord may permit a spirit of dissension to arise in Egypt that will produce the predicted results. After describing the desolation of Egypt, Isaiah states one of the reasons for this will be because the rulers of Egypt are fools and all wisdom will have departed from them. He makes the assertion:

"They have also seduced Egypt, even they that are the stay of the tribes thereof." (Isa. 19: 13.)

In *Month By Month* (this issue) A. R. H. refers to a most thought-provoking development whereby, in connection with the presence of Russian engineers in Egypt who are assigned to assist the Egyptians in building the Aswan Dam, the results of a survey warn of the danger that the River Nile might be turned out of its course and leave Egypt waterless unless certain precautions are taken in regard to the terrain to be flooded.

The curious reaction of the Egyptian engineers is to question the accuracy of the findings of the Russian
(Continued on page 118)

Month By Month ·

by A. R. H.

PUBLICATION OF THE Eden memoirs has caused something of a sensation in the world of diplomats. From a journalistic viewpoint they make dull reading. Only occasionally does the reader find himself jolted out of their monotonous style to find that behind his matter of fact way of describing events, Sir Anthony is juggling with dynamite.

One outstanding fact re-emphasized by these memoirs is the too often forgotten fact that Britain is an Island dependent on Middle East oil for its industrial existence. Moreover, the prevailing world financial set-up makes it an impractical proposition for Britain to switch over from Mideast oil to supplies from Texas or Venezuela, except as a temporary emergency source of supply.

Abadan Versus Suez

Among all nations Britain topped the list of users of the Suez Canal, as the 1955 official statistics showed: first, Britain with 4,538 vessels; second, Norway with 1,835 ships; ninth on the list came ships flying the Stars and Stripes, numbering 380 only. From this comparison it is evident that the Suez Canal meant as much to the British Isles as the Panama Canal means to the U.S.A., where ships flying the American flag represent the majority among total users. An important sidelight on the significance of this strategic position is now available in a publication by Her Majesty's Stationery Office, entitled: "*The Mediterranean and Middle East.*" As Hugh Pond, in the *Daily Express*, comments:

"The problem that haunted Field Marshal Sir Claude Auchinleck, when he was Middle East commander, is revealed today. It was Abadan. The key to desert strategy at this time was not Cairo, the Suez Canal, Tobruk or El Alamein, but the oil center 1,000 miles away. This amazing fact, until now glossed over or even ignored, is disclosed in an official war history.

The Nile Delta

"Auchinleck, desert commander from June 1941 to August 1942, received this order from London: 'IF WE ARE UNABLE TO SEND YOU ADEQUATE FORCES AND THE RUSSIAN FRONT BREAKS, YOU MUST HOLD ON TO THE ABADAN AREA, IN THE LAST RESORT EVEN AT THE RISK OF LOSING THE NILE DELTA.'"

Critics of General Auchinleck — who was superseded by General Montgomery — accuse him of "*always looking over his shoulder*" and contemplating retreat. The newly published official history explains why. With only small forces at his disposal for the desert battle, one division had to be deployed to protect Iraq and Persia, Auchinleck had one division only available for this purpose, whereas the minimum estimated by the Defense Board was six divisions plus an armored division. Thus, Hugh Pond concludes his commentary:

"Auchinleck's successor was not bothered with Abadan, because General Sir Maitland Wilson took over full responsi-

bility for Persia and Iraq. In the event, the Russians held and the German attack (on Iraq and Persia) never came. But it was touch and go. The British army could never have held the Germans on two fronts."

A Prime Objective

Sometimes students of Scriptural prophecy may have wondered why Persia, an apparently insignificant country compared with the Great Powers, should be specifically named in the so-called "Russian" chapters of Ezekiel. The vital importance of Persia transcends its purely strategic significance in geographical relation to other countries in the Mideast. Some four million tons of oil come each year from Persia to "*the Appointed Place*" or Isles of the West. In the modern world, oil is the lifeblood of industry. To deprive the British Isles of oil is a prime objective of the Kremlin in the Soviet plan for world domination.

A sequel to the Suez crisis in which Egypt, acting at the behest of Soviet Russia, sought to hold, not only Britain but the whole of Western Europe to ransom, arises in the dispute between Iraq and Persia over free access to Abadan via the Shatt-el-Arab estuary. Thus, Douglas Brown, *Daily Telegraph* special correspondent in Teheran, reports on developments:

"Reports from Abadan confirm that all Persian traffic has ceased on the Shatt-el-Arab, the estuary of the Tigris and the Euphrates, after Iraqi attacks on Persian ships there. The Iraqi firing began after General Kassem had claimed the whole of the Shatt-el-Arab as an Iraqi waterway. The eastern or Persian side includes the vital port of Abadan. If this claim were accepted, it would mean that tankers could not berth at Abadan except with Iraqi permission.

A Last Warning

"At present, under the old Turkish treaty, tankers have to pay Iraq tolls to enter the Shatt-el-Arab but are outside Iraqi jurisdiction when in port. In reply to General Kassem's demand, Persia has taken a diplomatic counteroffensive. Persia says that the Turkish treaty is a dead-letter because the Iraqis have failed to honor the clause under which the tolls were to have been spent solely on improving navigation."

In a subsequent announcement from the Persian Foreign Ministry, it was stated:

"Persia cannot remain indifferent to repeated Iraqi interference in Persian rights and interests in the river. The mid-channel water line is the only acceptable border. There are several instances of Iraqi violation of the 1937 agreement on the use of the river. It has been decided, therefore, to enforce freedom of navigation despite the danger of possible clashes."

Interpreted in Teheran as being a last warning to Iraq, this announcement was accompanied by a radio broadcast from Teheran declaring that "*all Persia's enemies will be exterminated if they do not return to*

sanity," and it was hoped that Iraqis would "use their good sense to settle disputes reasonably and peacefully without making Persia resort to force."

The Nile and Euphrates

It is a striking fact that although the ten tribes of Israel (including the descendants of Ephraim and Manasseh) migrated through Europe, from the Caspian Sea region, into British Isles and from this "Appointed Place," as a base of operations, overflowed to form new, free and independent nations overseas, their destiny is still inextricably involved in the Mideast arena. Indeed, the full significance of this fact emerges when we compare the promise made to Abraham: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15: 18), with the promise made to Jacob that his descendants would not only become "a Great People" but also "a Nation and a Company of Nations."

Viewed in the light of this historical and prophetic background, the following editorial from the *Daily Mail* reveals itself in vivid perspective:

"The existing Aswan Dam was built by Britain. When we are told that the British record in Egypt is one of unrelieved exploitation we should remember that our dams and barrages raised the living standards in the Nile Valley to heights never before achieved. But we cannot live in the past. The new Aswan Dam was to have been built entirely with British and American money. The offer had been made and accepted in 1956. Then without warning, Mr. John Foster Dulles withdrew the offer. Within a few days, Colonel Nasser retaliated by seizing the Canal and from that flowed the dire events forever labelled: 'Suez.'"

A Defective Headstone

Commenting on the fact that the Egyptians have now accepted the offer of Soviet Russia to build the second stage of the Aswan Dam project, the Editor avers:

"There is something awe-inspiring about a big dam. Of all the works of man it proclaims that the nation responsible for it is a great nation. It spells 'prestige' with a capital 'P.' That is why the acceptance of Russia's offer is such a feather in the cap of the Soviet and a corresponding setback to Western hopes. This dam is a symbol of many things. It expresses the new Egyptian pride of nationhood. It is a sign of the growing industrial might of Russia and of her first real victory in this field over the West.

"Above all it will be a monument to mistaken Western policies — a headstone over the grave of vain regrets. Russia is out to win the economic war by any means. At one bound Russia leaps into the foreground of countries which can boast of these stupendous works. How her stock will rise through Africa!"

Before we allow ourselves to be carried away by thoughts on "the grave of vain regrets," let us recall the Scriptural warning that Egypt is like a broken reed which pierces the hand of him that leans on it. Moreover, within weeks of concluding ceremonies of mutual admiration, the Egyptians quickly found that collaboration with Soviet technicians is by no means liable to prove to be a thornless path of roses.

Egypt Left Waterless

Thus, a dispatch from Kartoum records the dramatic *contretemps* now confronting the Egyptians:

"Russian engineers in Egypt, to start work on the first stage of the Aswan High Dam, have discovered serious defects in the planning so far carried out. They have submitted a preliminary report casting doubts on the feasibility of the whole project as at present planned. The report also gives warning that the existing scheme could prove disastrous. It could have the effect of diverting the Nile, causing it to turn eastwards and flow into the Red Sea. This would leave Egypt waterless.

"The Russian engineers have not yet been able to estimate the cost of the additional work they say would be necessary but it might double or even treble the total of the whole Aswan Dam project.

A Disastrous Diversion

"The Russian engineers say they were surprised to find that no proper survey had been made of the terrain that it is planned to flood. The Egyptian experts have confined their studies to the Dam itself and have failed to examine the suitability of the area which would have to contain a vast man-made lake. In their preoccupation with the Dam they have overlooked a series of depressions east and north-east of Wadi Halfa. These form a wide northward curving arc which reaches nearly all the way from the Nile to the Red Sea, some 200 miles away.

"The Russians fear that the barrier which the Dam is designed to carry might not materialize at all. As soon as the water starts rising, it would overflow into the adjoining depression and either seep away into the desert sands or continue its flow all the way to the Red Sea. The first possibility would have the effect of nullifying the purpose of the Dam and would waste an almost unlimited amount of water. The second possibility would have the disastrous effect of diverting the Nile. The Russians have asked for time to make a much more detailed study of this area."

This report arouses the particular interest of A.R.H. who, in 1926, worked out on large scale maps the manner in which a diversion of the Nile into the Red Sea might be effected by an enemy launching an attack on Egypt. Incredulous at first, General Fasken became fully convinced of the feasibility of this operation and filed a report on this matter in the appropriate quarter. In a recent *Month By Month* article, a report was given of a plan devised by the Israeli army for carrying out a diversion of the Nile, by similar means, in the event of a future attack by Egyptian forces on the Jewish state.

The aforementioned Kartoum report concludes as follows:

"The Egyptians, for whom the Aswan High Dam is of great political importance, are urging the Russians to carry on with the Dam and then see what happens. As engineers, the Russians do not agree with this fatalistic attitude. They feel, too, that their reputation is at stake. They have told the Egyptian Government that if their fears turn out to be justified, this would mean the construction of a series of dams in the desert to wall off the depressions and that these dams would have to be built before the water starts flowing eastwards.

"Egyptian technicians do not agree with the Russians and
(Continued on page 110)

THE COVENANT OF SALT

By Rev. L. B. Phillips

PART I

COMMENTING on one occasion upon a proposed Geneva conference to a group of U. S. businessmen in the Russian Capitol, Mr. Nikita Khrushchev is reported to have reminded them of the Russian proverb: "To achieve something difficult it is necessary to eat a ton of salt." He observed, "The foreign ministers will have to eat a ton of salt, and we are prepared to eat more than one ton if necessary."

Unwittingly the Russian leader spoke a greater truth than he perhaps realized, for the fact is: Salt and Agreements between contending, or contracting, parties, whether personally or nationally, are closely connected both in the Scriptures and in social contracts which still persist in the East. The Orientals were, and still are, accustomed to ratify their promises and engagements by gifts of salt. It was the emblem of preservation and so of constancy and fidelity. It was a sacred pledge of hospitality which they never dared to break, sheltering even murderers rather than give up to justice a criminal who had eaten salt at their table. Even the Bedouins of the desert refrain from molesting one who has sought the shelter of their tent and has been offered the salt of friendship.

With that in mind we understand the enforced connection between salt and the sacrifices offered to God as set forth in the Scriptures. It was ordained of God that *no sacrifice was to be offered to Him without salt*:

"And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." (Lev. 2: 13.)

The presence of salt in the sacrifices was a pledge of perpetuity and

faithfulness; it betokened an indissoluble contract between God and His people. We find this same connection of *salt* with a given *pledge* in the covenant made by God with David — the Davidic Covenant — concerning the kingship to be invested in his House forever:

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons *by a covenant of salt*? (II Chron. 13: 5.)

The rendering by Moffatt is:

"Surely you know that the Eternal the God of Israel gave the monarchy of Israel to David for all time, to David and his descendants, *by an irrevocable pledge*!"

It is not without particular significance, therefore, to find even to this day this "salt" symbolism intimately associated with our Royal House, for among the Crown Jewels, deposited in the Jewel Room of the Tower of London, are twelve huge gold salt cellars with their twelve gold salt-spoons. They are real salt cellars of great value (one of them was presented to Charles II by the City of Exeter, and is said to have cost over 3000 pounds — a considerable sum in that day). They have been used at the Coronation Banquets down through the centuries. Although there are other parts of that Royal Dinner Service on view, these twelve salt cellars, with their spoons, are alone brought out for use at those banquets.

In the light of this "Covenant of Salt" made with the House of David, their inclusion in the Royal Regalia and their honored place in the coronation celebrations becomes one of the many marks of identity, both of the Royal House of Britain and the people and Commonwealth over whom it is privileged to reign. Just as there are twelve salt cellars — one for each of the twelve tribes

of Israel — so, too, their presence and use at the coronation of each succeeding monarch sets forth the pledge of faithfulness to His promise which, by the "Covenant of Salt," God made with the House of David.

PART II

In the light, too, of this "Covenant of Salt," we are able to understand that otherwise meaningless statement of St. Paul in Colossians 4: 6:

"Let your speech be always with grace, *seasoned with salt*, that ye may know how ye ought to answer every man."

The *grace-filled* speech, as the desirable standard for Christians (followers of Jesus Christ), we can understand; the people of our Lord's day wondered at the "*gracious words* which proceeded out of his mouth" (Luke 4: 22). This was a fulfillment of the Psalmist's prophetic utterance when he proclaimed:

"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: *grace is poured into thy lips*: therefore God hath blessed thee for ever." (Ps. 45: 1-2.)

The Apostle exhorts us, "Let no corrupt communication proceed out of your mouth . . . that it [the speech] may minister *grace* unto the hearers" (Eph. 4: 29). But it is this seasoning of speech "with salt" that gives peculiar value to the spoken word, for it will be an utterance of *truth*; a word pledged to faithfulness; a promise or statement to be relied upon.

If only this had been the case throughout the centuries, and especially in these "latter days," what a different story would history record, and how different would be the prospects of peace among the nations! But the words given have been falsely acted upon; covenants

have been broken; agreements torn up and denied. Those in positions of trust have "spoken lies at one table" (Dan. 11: 27) and then have gone forth to betray those to whom they had given their word.

Mr. Khrushchev did indeed give utterance to a greater truth than he realized when he quoted the Russian proverb as the requisite accompaniment to any successful conference on world affairs. If only the voice of the Kremlin would give forth words seasoned with the "salt" of the truth and fidelity, they would be more worthy to be listened to, and it would be possible to come together in confidence to find an agreement on matters which at present appear to be unsolvable.

It is interesting to note that in the famous painting by Leonardo da Vinci of "The Last Supper," which is at Milan, depicting the twelve disciples on either side of our Lord, there is in front of Judas, the betrayer, a salt cellar which (possibly in his confusion on being indicated by Jesus as he who would betray Him) he has knocked over and the salt is spilled on the table! The painter was evidently aware of the association of salt with fidelity and had noted it in his famous painting.

PART III

In PART I of this study we saw the Covenant of Salt as a pledge of fidelity, without which no sacrifice was to be offered to God. On His part it was a pledge of perpetuity and faithfulness, betokening an indissoluble contract between God and His people — whether as a nation, a family, or an individual.

A significant reference to this particular covenant is found in the New Testament in one of our Lord's otherwise strange and unexplainable statements recorded in St. Mark's Gospel, chapter 9, verse 49. Jesus had been talking to His disciples about the supreme sacrifice a Christian might be called upon to make in the interest of his eternal salvation (vss. 42-49); that if the hand or foot or eye "offend," it would be better to "cut it off" or "pluck it out" rather than to keep it and suffer eternal loss. Then follows the statement:

"For every one shall be salted with fire, and every sacrifice shall be salted

with salt." (Mark 9: 49.)

In his translation of the Scriptures, Ferrar Fenton renders it:

"For every one shall be salted by fire, as every sacrifice is salted with salt."

This passage is confessedly difficult, and is seldom dealt with by Bible commentators, except to point out its difficulty. However, in the light of a twofold mention of salt in relation to God's dealings with Israel, as revealed in the Scriptures, it becomes very clear and sets forth a most important teaching. According to the recorded facts, there was a practical use of salt in *punishment*, both for Israel for unfaithfulness to God, and also for those who were at enmity with God's chosen people, with the evil intent to afflict or destroy them.

This punishment by salt was clearly set forth in the terms of the covenant the Lord commanded Moses to make with the children of Israel, as recorded in the 28th chapter of Deuteronomy, and chapter 29, verse 1. The man, woman, family or tribe "whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations" would be "separated unto evil out of all the tribes of Israel, according to all the curses of the covenant" (Deut. 29: 21). The punishment meted out for such unfaithfulness included the destruction of their vegetation by the burning and desolating effects of salt:

"The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein." (Deut. 29: 23.)

A "salt land" is the same as "the parched places in the wilderness, and not inhabited" (Jer. 17: 6). The land "given to salt" becomes "a miry place" which "shall not be healed" (Ez. 47: 11), "a perpetual desolation" (Zeph. 2: 9). When Abimelech besieged and took the city of Shechem "he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt" (Judges 9: 45). Thus salt, meted out in punishment, becomes a symbol of perpetual desolation and irrecoverable loss.

In the light of this twofold symbolism of "salt," we are able to understand our Lord's statement in Mark 9: 49, which has perplexed so many Bible readers: "Every one

shall be salted with fire." This is an undoubted reference to the testing to which every true follower of Christ is subjected, in accordance with the inspired statement of Proverbs 17: 3: "The furnace is for gold; so the Lord trieth the hearts." The Moffatt translation is:

"The smelter for silver, the furnace for gold, and the Eternal for testing the heart!"

But every *sacrifice*, every cutting off of an offense in the interest of a soul's eternal welfare, "shall be salted with salt"; in which is involved a twofold dealing by God on behalf of the believer; in *judgment* upon all that is contrary to His will (the "salt" of burning); by which the believer is brought into covenant relationship in accordance with the Lord's faithfulness to those who thus become inheritors of the Kingdom of God and joint-heirs with Christ (Romans 8: 17). Not only so, but being "accepted in the beloved" (Eph. 1: 6), he has the pledge of His abiding presence.

John Pulsford, in his "Quiet Hours," has a helpful thought on this covenant relationship. "On the part of our Lord," he writes, "the covenant of friendship [which we have seen is the basic fact in the Covenant of Salt] between Himself and man is sincerity, love and faithfulness itself. When, therefore, man, on his part, is faithful and true, the strength and blessedness of the covenant are inviolable. Under the heaviest troubles and the wildest storms, this holy bond becomes ever more close, and abounds in precious endearments. It delighteth the Lord to see the soul presume upon the infinite strength of this relation. . . . In times of darkness and distress the blessed 'Presence' becomes 'very present.'"

"When friend and acquaintance stand aloof, and creaturely satisfactions are farthest off, the soul's chief Love comes nearest. When all other comforts desert us, when the clouds are gathering and distresses are thickening, 'the Comforter' abides faithful. Jesus fulfills His word: 'I will not leave you comfortless; I will come to you.' As surely as the disciples are on the rough midnight sea, and at their wit's end, so surely will the Lord draw nigh to them in their extremity."

HISTORY RUNS TO TIME

Chapter VI

By J. Bernard Nicklin

GREAT MOVEMENTS, like mighty rivers, often have insignificant beginnings and how true this is of God's plan for the world. To trace it to its source one has to turn to an early chapter in Genesis — to the unconditional promise God made to Abraham that his seed would become a great nation and a blessing to the whole world (Gen. 12). At the same time, God gave to him for his descendants (through Isaac, Jacob and his twelve sons) the title deeds of Palestine forever.

So away back there we see a tiny rivulet emerge. And as we proceed, God's promises concerning this chosen race expand. Not just one nation but "a nation and a company of nations" and "a great people" would spring respectively from Joseph's two sons, Ephraim and Manasseh (Gen. 35: 11; 48: 19), to whom was bequeathed the birthright (I Chron. 5: 1-2).

In due course the rivulet became a broad stream. We see the twelve tribes organized and being spiritually trained in the wilderness, where they were given God's laws (Ex. 20). Moses declared:

"The Lord thy God hath chosen thee to be a special people unto himself, above all people. . . . The Lord did not . . . choose you, because ye were more in number . . . for ye were the fewest of all people: But because . . . he would keep the oath which he had sworn unto your fathers. . . . Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant. . . ." (Deut. 7: 6-9.)

Should they fall away from Him into sin and idolatry, God would not cast them off, they were told, but He would chastise them. If they persisted in walking contrary to His will, He would punish them "seven times" with great severity (Lev. 26).

Upon occupying the Land of Palestine, in due course Jerusalem became their capital and God gave them a king — David. That David's throne transcends in importance all earthly thrones is evident, for others would perish but this one would endure forever. Mark well God's promise to David:

"Thy throne shall be established *for ever*. . . . Thine house and thy kingdom shall be established *for ever*." (II Sam. 7: 16.)

So immutable was God's covenant with David to be that it is quoted in the psalms as evidence of God's unflinching faithfulness (Ps. 89: 3-4).

In the reign of Rehoboam, David's grandson, something of far-reaching significance happened. Under David the twelve tribes had become a united kingdom; then a sudden revolt split the nation into two kingdoms, which thereafter became known as Israel and Judah:

Israel—the ten-tribed Northern Kingdom, its capital at Samaria, having at its head the tribes of Ephraim and Manasseh.

Judah—the two-tribed Southern Kingdom, with its capital at Jerusalem, its tribes being Judah and Benjamin and the priestly tribe of Levi, with the Throne of David.

But this division was part of God's plan, for to God's prophet, Shemaiah, came the message: "This thing is from me" (I Kings 12: 24).

In Psalm 114: 2 the particular role each of these kingdoms was destined to play is plainly stated. *Judah*, as His "sanctuary," was to provide the Altar — the Cross — Jesus Christ would require when, at His first coming, He would offer Himself as a sacrifice for the redemption of God's people and for the sins of the world. *Israel*, as His "dominion," would provide the throne Christ would need as King at His second coming. The transfer of David's throne from Judah to Israel prior to this was therefore to be expected.

Despite the many times repeated warnings of God's prophets, both kingdoms fell into apostasy and idolatry, and at last the punishment descended that Moses long centuries before had foretold for them. Cast off, stripped of their privileges and possessions and reduced to the status of a subject people, this chastening would continue for "Seven Times."

The Northern Kingdom of Israel was first to suffer; upon being overpowered and carried captive to Assyria they apparently disappeared and became lost — lost to history, but not to God, for He had sworn that, as a *nation*, Israel would continue as long as the world lasts:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name:

"If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me *for ever*." (Jer. 31: 35-36.)

Only one race today corresponds in the slightest degree with the prophetic picture given of Israel, the ten-tribed kingdom; namely, the Anglo-Saxon race, comprising the British Commonwealth, the United States of America and kindred peoples.

Judah's punishment began one hundred and twenty, or more, years after Israel's. Gradually the Southern Kingdom was overpowered and deported to Babylon; from whence a remnant returned after some seventy years and set up the Nation of the Jews. Prophecy declared that the Messiah would come out of Judah and, having rejected and crucified Him, these Jews were later completely broken by the Romans and scattered among the nations.

But another anomaly presents itself. God had declared, and through His prophets reiterated, that the throne and house of David would continue "for ever" (Ps. 89: 34-37; Jer. 33: 21); yet, in the final debacle, when Nebuchadnezzar of Babylon destroyed Jerusalem, it would seem that the Davidic line and throne completely disappeared. To argue, as some do, that it was only intended to be a throne in the spiritual sense is to dodge the issue. Dr. Scofield rightly says in his Reference Bible (page 721):

"The 'throne of David' is a phrase as definite, historically, as 'throne of the Caesars,' and as little admits of spiritualizing."

What, then, became of it? A parable in the Book of Ezekiel provides a clue. Here, a "great eagle" — Babylon — comes to a "cedar" — the ruling line on David's throne — and cuts off its topmost branch — the then-reigning king, Zedekiah, and his heirs. Thereupon God tells what He would do. He would take from this highest branch a "tender one" and plant it in *Israel*, where it would grow into a far more majestic cedar (Ez. 17: 22-23).

It was clearly God's purpose at this juncture, then, to transplant David's throne from Judah to *Israel*. David had been told that God had appointed another place for Israel where they would dwell in safety from their enemies (II Sam. 7: 10); the prophets had frequently referred to some "isles" where Israel would be found (Isa. 41: 1; 49: 1). There is also evidence that an Israel colony already existed in Ireland.

Was it coincidence that, at about the time David's throne disappeared from Jerusalem, ancient records tell of the arrival of a remarkable Coronation Stone in Ireland? According to the *Encyclopedia Britannica* (14th edn.), this "celebrated Stone, *Lia-fail*," identified with the stone Jacob took as his pillow when he dreamed of the heavenly ladder, "was supposed to have been brought by Dedannans" and "set up at Tara as the inauguration stone of Irish Kings; later it was removed to Scone where it became the coronation stone of Scottish kings."

At the same time an old prophet, Ollam Fola, a certain Simon Brech, and a princess, also arrived in Ireland. This Princess Tephi brought to Ireland a family emblem, the Harp, which was likewise David's emblem. She married Heremon Eochaid, heir of the Irish throne, who was crowned upon the Stone. From that union sprang a long line of Irish and Scottish kings.

After anointing the "stone" that had been his pillow, Jacob said, "This stone, which I have set for a pillar, shall be God's house" (Gen. 28: 22) — it would occupy a central place in relation to God. In the Temple it was *the custom* for a king at his coronation to stand by, or on, a certain stone (II Kings 11: 14).

Prior to the destruction of the Temple by Nebuchadnezzar, the Prophet Jeremiah rescued certain sacred objects (II Macc. 2: 4). Is he likely to have overlooked this Stone? When God called Jeremiah to serve as a prophet, he was commissioned not only to "pull down," but to "build and to plant" (Jer. 1: 10); yet not one word is said directly of anything he did in the latter connection. The last we read of him is that, with his scribe Baruch and the king's daughters, he escaped to Egypt (Jer. 43: 6).

Was that the first stage of a much longer journey? Was Jeremiah, the Ollam Fola of Irish legend? Was Simon Brieg, or Brech, his scribe Baruch? Was Princess Tephi the heiress in line of descent to David's throne? (According to Numbers 27: 7-8, should there be no male heirs, Israel's Law of Inheritance provides for a daughter to continue the line.) An affirmative answer to each of these questions is certainly indicated by the evidence of history and the traditions which have come down to us.

If this theory of the transfer of the Throne of David to the Isles is correct (theories are true if they work and this one certainly does), then the Coronation Stone in the Isles — the Stone of Destiny — is convincing proof in itself that we are Israel, that the throne in Great Britain is David's, and that God has not broken His promise concerning either!

Some wonder why this evidence is not more widely known and accepted. The reason is because God ordained that for a specific period Israel was to be hidden, "lost" and blind to her identity. Hence, "blindness in part is happened to Israel, until the fullness of the Gentiles [nations] be come in" (Rom. 11: 25) *i.e.*, until a set time in the working out of God's purpose at the end of the age.

But what has all this to do with the Great Pyramid?

According to prophecy, during Judah's long "Seven Times" of servitude, dominion would pass to a succession of Gentile powers — the Babylonian Succession of Empires. At the expiration of its tenure of rule an epoch would be entered — *clearly defined in Great Pyramid chronology* — that will end eventually in the total demolition of Gentile civilization; the restoration, conversion and cleansing of Judah and Israel; the liberation of Jerusalem and the Holy Land. Its ultimate consummation will see Christ return as King to occupy the Throne of David. To Mary, before Jesus was born, the angel declared:

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." (Luke 1: 32-33.)

One of the leading exponents of the chronological aspects in regard to this was Dr. Grattan Guinness, who, in two books, *The Approaching End of the Age* and *Light*

for the *Last Days*, published respectively in 1878 and 1886, showed that "seven times" must be a period of 2520 years. Further, that from the start of Judah's captivity, B.C. 606, such a period would end in 1915.* If measured from King Jehoiakim's dethronement and death (when "all Jerusalem was carried away" (II Kings 24: 14) and the captivity really began), B.C. 598, it would end in 1923. Having studied this theory two or three years prior to 1914, we were certainly impressed when what was regarded as the greatest war in history commenced in 1914.

JUDAH'S SEVEN TIMES and TIMES OF THE GENTILES



When asked by His disciples, "What shall be the sign of thy coming, and of the end of the world [age]?" (Matt. 24: 3), Jesus outlined in unmistakable terms the characteristics of the generation that would precede His return, and likened it to a time of world "travail," the pains growing worse until deliverance. The sign that it had begun would be a world war:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows [lit., travail]." (Matt. 24: 7-8.)

The Great War of 1914-1918, followed by the influenza pestilence, famines and earthquakes — such as the tremendous one in China of December 1920, and one in Japan in September 1923, which destroyed the cities of Tokyo and Yokohama — precisely answered to our Lord's description.

In Bible prophecy this "Seven Times" is bisected, chief interest being focussed on its latter half when "all things shall be finished" (Dan. 12: 7).

1260—the half-period: the period of the Two Witnesses (Rev. 11: 3); the Beast (Dan. 7: 25); (Rev. 13: 5); the treading-down of Jerusalem (Rev. 11: 2).

Without entering into details, Israel and God's people are revealed at the end as captive in a greater Babylon from which they are to be completely delivered. This corrupt system, because of its idolatry, covetousness, pride, oppression, militarism, and other wickedness, is to be utterly and suddenly destroyed by fire "in one day" and "in one hour" (Rev. 18: 8 & 10).

How is this to be accomplished? By some power or agency bearing the identifying designations: 1290 — "*The Abomination of Desolation*" (Dan. 12: 11). To this Christ referred in His Olivet prophecy (Matt. 24: 15), as spoken of by Daniel. In the second book of Esdras, chapter 15, a

description of the agency is given and it is to accomplish the destruction of this latter-day "Babylon":

"There shall be great fearfulness and trembling upon earth. . . Great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star.

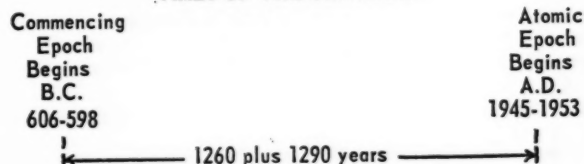
"They shall go stedfastly unto Babylon, and make her afraid. They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her." (II Esdras 15: 37, 40 & 43-44.)

Compare "shall bewail her" with Revelation 18: 2 and 9.

At one explosion of a hydrogen bomb a mushroom cloud rose to a height of 80,000 feet and the fireball, an "horrible star," at 40 miles distant, had a luminosity exceeding 500 suns.

This 1290-day period is actually an additional thirty years, extending the "Times of the Gentiles" from 2520 years to 2550 years. Observe that, when added, it brings us, from the same starting-point, to the *Atomic Epoch*:

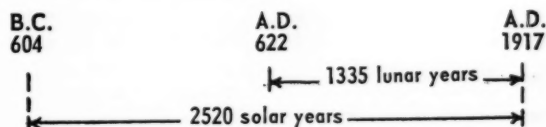
TIMES OF THE GENTILES



1945—August 6-9—First Atomic Bombs destroyed Hiroshima and Nagasaki.

1953—August 20—Soviet Russia announced explosion of a hydrogen bomb. Described in the Press as "A Turning Point in History — the Greatest Yet!"

The number 1335 is Daniel's factor for *Deliverance and Blessing* (Dan. 12: 12). In *Light for the Last Days* (published in 1886) Dr. Grattan Guinness pointed to 1917 as likely to see events of great import for Jerusalem, being 2520 years from the start of Nebuchadnezzar's reign over the Babylonian Empire, and the 1335th year of the Moslem calendar, the power by which, for over twelve centuries, the Holy City had been trodden under foot. (The Moslem calendar being strictly lunar, the period here is appropriately one of 1335 lunar years.) In the first edition of the above book (p. 343) these dated connections are shown thus:



We had studied the above connection prior to 1917 so that when, on December 9, 1917, Jerusalem was surrendered to a British army we were more than ever impressed that Guinness was on sound lines in his chronology. The event was an outstanding one both in world history and prophecy, for Jesus said:

*Another authority, T. H. Salmon, actually pointed to 1914.

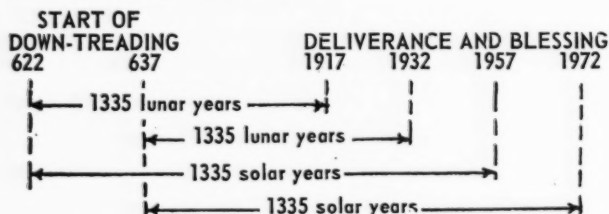
"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

It thus marked the beginning of this long period to end in liberation, which Guinness had stressed would be an epoch. Would a clue to its duration be found in the epoch that covered the commencement of Moslem downtreading:

A.D. 622—The Hegira, when Mahomet fled to Medina from Mecca, and was acclaimed prophet and prince.

A.D. 637—The seizure of Jerusalem, after a four months' siege by Mahomet's successor, the Caliph Omar.

In *Divine Time Measures*, page 43 (published in 1933), it was shown that 1335 lunar and solar years would run out from the above dates thus:



1917—By the Balfour Declaration, the door opened for the return of Jews to Palestine (Nov. 2). By the surrender of Jerusalem to Israel-Britain (Dec. 9); and its occupation by Israel-Britain (Dec. 11); the Holy City passed out of Gentile-Turkey's hands.

1932—Ottawa Conference, opened July 23, the first gathering of the heads of Israel-Britain as "a nation and a company of nations."

1957—Soviet letters handed to Western leaders, calculated to disrupt NATO by *frightening* countries having no nuclear weapons with desolation by Soviet missiles if American missiles be based on their territories; and encouraging neutrality by

presenting *Russia as a sincere seeker of peace.*

1972—?

Notice how the above terminal years of Bible prophecy are also the main terminal years of the End Chronograph of the Great Pyramid:

1914 (Aug. 4-5)—*Entrance First Low Passage*
2520 years from start of Nebuchadnezzar's military operations against Jerusalem, B.C. 607.

1923 (Aug. 20)—*Center of Antechamber*
2520 years from dethronement of King Jehoiakim, and Great Captivity, when "All Jerusalem was carried away," B.C. 598.

1932 (July 23)—*Center Second Low Passage*
1335 lunar years from Moslem seizure of Jerusalem, A.D. 637.

1945 (March 3-4)—*Center King's Chamber*
1260 plus 1290 years from first of Judah's captives from Jerusalem taken to Babylon, B.C. 606.

1953 (Aug. 20)—*South Wall of King's Chamber*
1260 plus 1290 years from Great Captivity, B.C. 598.

1972 (July 23)—*Top of King's Chamber*
1335 years from Moslem seizure of Jerusalem, A.D. 637.

Notice that starting-points in each case are Jerusalem events.

So, once again, the Bible and Great Pyramid are in agreement; this time in defining, in terms of *years*, the epoch to end in deliverance and blessing at the expiration of Jacob's "Seven Times" servitude; and in destruction for the world system terminating the "Times of the Gentiles." In a subsequent chapter the same Bible periods in terms of *days* will be shown interlocking with the same Great Pyramid dates expressed as *days*. How many even suspect that history is running to time — *God's Time!*

(Continued from page 104)

President Nasser is under pressure to ignore Soviet technical advice. The Russians, for their part, are threatening to stop work and the differences are likely to be resolved at a political level. If the Russian engineers continue with the work as planned, then it will be only because they have been ordered to do so by Moscow."

Obviously, the day is coming when the Egyptians will wish they had not cast away the hand of true friendship for one which is stained with falsehood and deceit.

Thanks

We greatly appreciate the clipping service DESTINY readers voluntarily supply to us. This is of genuine help in our editorial work, for often news of importance to us may appear in newspapers in other sections of our country while not published locally. We take this opportunity to express our thanks to all for their thoughtfulness in this regard as it has not been possible to write to all who have rendered this assistance.

— The Editors

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THE WATERS OF SHILOAH

By C. R. Dickey

SOMETIMES one's imagination is captivated by the beauty of a phrase in the Scriptures which, for the moment, appears to be out of harmony with its context. Such an appealing phrase is found in Isaiah's eighth chapter, where the prophet mentions "the waters of Shiloah that go softly."

The words "Shiloah" and "Siloam" mean "a sending of waters," as through an aqueduct. Concerning these words, Dr. John D. Davis writes in his Bible Dictionary:

"Siloam — a pool at Jerusalem (John 9: 7), probably identical with Shiloah, the waters of which go softly (Isa. 8: 6), and the pool of Shelah, which was by the King's garden (Neh. 3: 15). Josephus says that it was situated . . . near a bend of the old wall beneath Ophel The fountain is a small upper basin excavated in the rock. From the lower reservoir, the water flows in a small rill across the road and irrigates gardens in the Kidron valley."

Now that we have located Shiloah, where the waters go softly, let us read the strange setting of these words in Isaiah's prophecy, verses 5-8, Smith and Goodspeed Translation:

"Once more the Lord spoke to me, saying,
'Because this people have spurned
The waters of Shiloah, that flow gently,
And melt in fear before Rezin and the son of Remaliah,
Behold, the Lord is bringing up against them
The waters of the River, mighty and many,
Even the king of Assyria and all his glory;
And it shall rise over all its channels,
And shall pass over all its banks,
And shall sweep on through Judah, in an overwhelming flood,
And shall reach as high as the neck.'"

When Isaiah's prophecy was

spoken, the forces of Syria and Israel were being swept into captivity by the triumphant Assyrian host. As one writer aptly comments on the situation:

"No doubt Ahaz and his court felt they could afford to laugh at Isaiah, who had steadily opposed the alliance which appeared to have been so advantageous. But the triumph of the wicked is short. The unholy success in which bad men rejoice contains within itself the seeds of peril and pain, of retribution and ruin. The ally in whom Ahaz had trusted presently became his oppressor; it was a verification in actual life of the fable of the horse that took a man for its ally. So it is today with all who prosper without God and against God. Their prosperity is, strictly speaking, unnatural, and everything that is unnatural speedily brings on disorder."

The fulfillment of Isaiah's prophecy is recorded in II Chronicles 28: 6, as follows:

"For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers."

When prophecy and facts are brought together the meaning of Isaiah's symbolism becomes clear. "The waters of Shiloah that go softly" symbolize the tender solicitude of God for His people, and the help of His strong arm which is available at all times when they seek Him in faith. The waters of the overflowing River symbolize the might of Assyria's king and the devastation which would sweep over Judah. In comparison with the mighty Euphrates, the little stream of Shiloah seemed wholly inadequate and unworthy of consideration; so the people spurned the one course that could have saved them. Both Israel and Judah were swept by overwhelming floods again and again because they refused the gentle stream of heavenly love and protection. In

the Song of Solomon, the potent waters of Shiloah are described as "A fountain of gardens, a well of living waters, and streams from Lebanon."

Mingled with rebukes and warnings to both the houses of Israel, Isaiah inserts this paragraph of finality and hope:

"I will bind up my testimony, and seal my teaching in the heart of my disciples. Then I will wait for the Lord, who is hiding his face from the house of Israel; I will set my hope on him, while I and the children whom the Lord has given me remain as signs and symbols in Israel from the Lord of hosts, who dwells on Mount Zion." (Isa. 8: 16-18, Smith & Goodspeed Trans.)

These words are of special significance and must have been in Isaiah's mind when he wrote the next chapter, which contains his great prophecy concerning Christ's birth and His future reign upon the throne of David. The familiar lines cannot be quoted too often as the day approaches for their complete fulfillment:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isa. 9: 6-7.)

Looking forward to the coming of Israel's Redeemer, Zechariah wrote:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13: 1.)

That fountain was opened freely for all the world when Jesus the Christ came and walked among His people to teach them, heal them,

and give His own precious blood to save them from sin and death. In conversation with the Samaritan woman at Jacob's well, Jesus said to her:

"Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I will give him will never be thirsty, but the water that I will give him will become a spring of water within him, bubbling up for eternal life." (John 4: 13-14, *Smith & Goodspeed Trans.*)

The seventh chapter of John's Gospel reports the controversy which raged over the identity of Jesus at the feast of the tabernacles. John says that on the last day of the festival, which was the greatest, Jesus stood up and cried out:

"If anyone is thirsty, let him come to me and drink. If anyone believes in me, streams of living water, as the Scripture says, shall flow forth from his heart." (John 7: 38, *Smith & Goodspeed Trans.*)

Waters that flow gently from this spiritual fountain are the source of cleansing and healing. Jesus said to the man who was born blind, "Go, wash in the pool of Siloam" (John 9: 7). We are told that the man went his way, washed as he was told to do, "and came seeing."

In Isaiah 9: 16, it is written, "For the leaders of this people cause them to err." It has ever been so. The nations of Christendom are in their present woeful plight because our leaders, too, have refused "the waters that go softly." Consequently, the Lord has brought upon them an overflowing tide of Communism and general subversion, as the evil fruits of rebellion against His expressed will for them. "O that thou hadst hearkened to my commandments!" — laments the Heavenly Father — "then had thy peace been as a river, and thy righteousness as the waves of the sea." Again He said:

"I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." (See Isa. 48: 17-18.)

But, as Israel nations in the world today, we are refusing to drink at the fountain of living waters. Like Judah and Israel of old, we are now floundering in an overwhelming flood tide of evil, "as high as the neck," almost submerged, but not quite. God is sovereign over all the earth. "All governments are but in-

struments which he uses when and as He pleases" — a thought full of comfort for the obedient, of terror for the disobedient.

Leaders of nations predominantly Christian in belief should beware of trifling with the basic principles of Divine law and mercy. There is a tendency among political leaders to think that because God has especially blessed our nation in the past, we may now sin with less risk than other peoples. But such is not the case, for those who attempt to use the grace of God for their own selfish ends will meet with sorer punishment than infidels. Jeremiah says of such faithless leaders and their followers:

"Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. . . . For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 11, 13.)

Many churchgoing people consider it a mark of sanctity to refrain from active participation in the affairs of local, state and national government. Yet it is a fact that the Bible bears witness against this foolish idea. *The Preacher's Homiletic Commentary*, in *Isaiah*, Volume I, contains some statements which are timeless in their application, and certainly of vital importance to all Western nations today. We quote at some length from pages 173-174:

"God's people are to be 'a peculiar people.' Their whole life is to be governed by Divine principles. By these principles they will be saved from the grievous practical heresy of abstention from public life. Civilized life, especially in a free community, is a partnership, and no man has a right to take all the advantages of a partnership and evade all its labors and obligations. We are bound to labor as well as pray, that God's will may be done on earth as it is in heaven. The result of abstention on the part of Christian men from public life is the domination of bad men, and the employment of the resources of the community for evil purposes. 'The wicked walk on every side, when the vilest men are exalted' (Psalms 12: 8).

"If we need example in this matter, we have the example of the prophets, who were much more than preachers of a monastic piety: they were active politicians, and yet politicians of an

utterly unworldly type. By these principles they will be guided and kept amid all the duties and difficulties of public life. They will be uplifted above party spirit in all its narrow and debasing forms. Theirs will be that true patriotism which consists in a steady loyalty to truth, and righteousness, and mercy. If we are to be Biblical politicians, and this is the duty of every man among us, we shall not necessarily be found on the side of the majority. How often God's people have been called to stand in what is called 'a miserable minority'!

"We shall not necessarily share in the prevalent feelings of our time, whether they be those of fear or hope. We shall know that no permanent hurt can be done to our nation while it is in pursuit of righteousness, and that no real advantage can be gained by methods that will not bear the Divine scrutiny. Our supreme desire will be, not to conciliate men, but to please God. We shall consider all public questions, and vote for, or withhold our vote from, all public men, as in His sight (Heb. 11: 27). This may cause us often to cut ourselves off from our 'party,' but this will not trouble us. Hostility may thus be excited against us — will be excited against us, for such 'impracticable men' are the abhorrence of mere politicians; but then God Himself will be to us 'for a sanctuary.' We shall never lose sight of the fact that the penalty of ungodliness in public life is ruin."

Speaking to redeemed Israel, the covenant peoples who have confessed the lordship of Jesus Christ in the latter days, Isaiah said:

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49: 10.)

The waters of Shiloah that go softly rise from mysterious depths, unknown to man. They issue from "that land which human eye has not seen, of which the Lord God Almighty and the Lamb are the temple." The prophet Ezekiel saw the stream coming from under the right side of the temple (47: 1); and John, in his apocalyptic vision, saw it proceeding out of the throne of God and of the Lamb (Rev. 22: 1). Hence he could say with absolute assurance: "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

London, England

AN ALARMING SITUATION exists in Kenya. The Mau Mau is once more rife. Once more secret oath-taking ceremonies are held nightly in the dark forests; once more loyal Africans are going in fear of their lives — and with good reason.

During the past two months a number of loyal Kikuyu tribal leaders have been savagely murdered, hacked to pieces with pangas. Countless more have received threats warning them that retribution will be dealt out as soon as *Uhuru* (independence) has been attained, when the British police will no longer be there to protect them.

There are in Kenya more than one million loyal Kikuyu — men who rejected Mau Mau and all its bestiality and stood loyally by the Europeans throughout the emergency, in spite of all the threats they had to endure and in spite of the savage murders of their loyal fellow-tribesmen which they had to witness almost daily. It took great courage. In return, the British authorities promised them indefinite protection — protection which is already being withdrawn.

These are all marked men. They feel betrayed — betrayed by Europeans — and they know that, when full independence comes to Kenya, probably within three years, they are earmarked as the victims in what may well be one of the biggest massacres Africa has seen in modern history. But recognition of this fact would interfere, politically, with the handing over of control of Kenya to the Africans. Hence the apparent refusal to face unpleasant facts and hence the suppression of unpalatable news.

In the White Highlands, where the British settlers had to endure, with the support of the loyal Kikuyu, the full brunt of the Mau Mau uprising, there is renewed fear. The servants who stood by these farmers have once more come to them for protection. This time, however, the Europeans have no protection to offer — they themselves are now unprotected.

The four most prominent of the African leaders are: Mr. Tom Mboya, Mr. Ronald Ngala, Dr. Kiano and Mr. Oginga Odinga. The Kenya police believe that at least three of the above are implicated up to the hilt in the present trends. But they can do nothing, as officially the policy is to ignore the unpleasant and to remain on good terms with the African leaders, whether they are contaminated or not. All the police can do is shrug their shoulders when Mr. Macleod and Sir Patrick Renison appeal to Mboya to use his influence to ask the Mau Mau insurgents to behave themselves. The police believe, moreover, that not a single moderate African leader dares come forward to speak up for the decent Africans. It would not be worth their lives.

Tom Mboya is now 29 years old. He has a flair for politics. But he does not rely on this flair to maintain his position as Kenya's most pre-eminent African leader. He has two other weapons: 1) storm troopers and 2) the trade unions. Wherever Tom Mboya goes he is surrounded by at least 100 hand-picked thugs, his strong-arm so-called bodyguard. He has made a careful study of Hitler's rise to power and the great help given to the erstwhile German dictator by the S. A. (*sturmabteilung*) in the twenties. How big this special band is is not known, but it appears from nowhere in any given numbers, depending on how many are needed for any "special" task. If Mboya addresses a meeting, they precede him by busloads, ready to see that he is given the necessary ovation, is treated with the necessary respect and is not heckled. A heckler is likely to be found later, in a dark alley, severely beaten up.

Anybody challenging Mboya in public is similarly apt to be dealt with severely and so is any African leader who denounces Mboya — in print or orally. In short, by means of his trained thugs, Mboya has a virtual strangle-hold on most of the African leaders in Kenya. Intimidation is rife and any African politician who is seriously opposed to Mboya's actions or policy, and is known to be opposed to them, has good reason to live in fear.

That is one major reason, if not the sole reason, why virtually no criticism of Mboya is heard in African circles, although, in fact, he has little following outside Nairobi and one or two other centers. Ronald Ngala, who was nominally the leader of the African delegates to the London conference, for example, is known to be deeply opposed to Mboya. He is regarded as a genuine moderate and many Europeans, including members of the United Party, would be ready to cooperate with him. But Ngala is made to toe the line by Mboya's "bodyguard." He is believed to have been threatened with violence and death on a number of occasions.

Mboya is thus able to have it his own way all along. The authorities are no doubt aware of it — it would be almost impossible for them not to be aware of it — but they are reluctant to interfere. First, they do not want to be accused of interfering in what they like to regard as purely domestic African affairs. Second, interference by them would hamper the “smooth” transition of power in Kenya and the preparations for the granting of independence to the Africans. Besides, if they discredit any of the present African leaders, there will be considerable difficulty to find others who are willing to brave Mboya’s fury and dodge his long arm.

A further disturbing factor is the way in which the attitude of the White settlers is deliberately misrepresented, as is the attempt to persuade the world that the present handful of African leaders is representative of the six million Africans of Kenya. The more people are told the full truth, the more will they perhaps start questioning this peculiar phase in policy. It should also be remembered that the European community can, in the last resort, leave Kenya if the situation becomes too dangerous. The loyal African has nowhere to go. He has to remain in Kenya and accept whatever fate awaits him. He is a sitting victim for slaughter. He will, in fact, be slaughtered if the Western Powers do not awaken to the disaster which threatens.

If Kenya devolves into chaos, your observer feels that the reactions will be severe and should be considered carefully before the last fatal moves are made. The British Conservative Party, now so strong and united, may experience grave divisions of opinion. The policy of Europeans in the Union of South Africa, Southern Rhodesia and Algeria may harden to an extreme point. The entire NATO project in Africa will have to be shifted further south. American opinion about African affairs may radically change and tend to require a new approach for which the British Government may not be conditioned. Far greater bitterness will grow between the Union of South Africa and all the Western Powers, which may have dangerous strategic complications in years to come which the NATO Powers would find troublesome. Whereas all the emphasis in African affairs is usually put in a European — *versus* — African context, the real clash which is coming will be of an entirely different kind. It will be between Africans.

In a report from India no fighting or active patrol work has taken place since October (except for the patrol clash in Ladakh) as far as available information shows. In view of the wintry conditions prevailing everywhere west of Bhutan, this inactivity is only to be expected and means nothing at all. The Chinese have merely dug in for the winter. The fact of this lull is, however, being fully exploited by propagandists of the various political interests who want to play down the entire Sino-Indian tension. Against these reassuring official reports of stalemate, persistent rumors came from the Zaskar mountain range in the Kashmir province of Kishtwar to the effect that Chinese patrols have occupied the Chanthan salt mines in Ladakh, thus cutting salt supplies for Kishtwar.

This is officially denied. Bakshi Ghulam Mahomed, the "quisling" Kashmiri Prime Minister, categorically stated in the *Lok Sabha* on February 22 that there have been no further incursions and quoted the Indian military commander in support. The statement was skeptically received in Parliament and the general non-official feeling here is that there is no smoke without fire. But apart from this possible exception, the lull is real — though certainly only temporary. Along the entire frontier the total area claimed by China is said to amount to nearly 20,000 square miles.

The primary object of Khrushchev's visit was political salesmanship — *i.e.*, to sell the U.S.S.R. to India

as a friend and to warn her off friendship with the U.S.A. and West Germany. Much propaganda was expended on emphasizing the fact that both Germany and Japan, the villains of World War II, are now being rearmed by the Western alliance, thanks to American "war fever."

His success in putting this across varied greatly according to his audience. His technique of jovial bonhomie (waving to the crowd, beaming and back-slapping) has now been brought to a fine art and certainly deceived many. Dr. Radha-Krishnan, the Vice President of India, a saintly professorial type of elder statesman, was most favorably impressed, as also were other prominent public men of that type. It is a source of danger, perhaps peculiar to India, that she has in her public life quite a number of ascetic men and women of really noble ideals, who in themselves are so straight and high-minded that they simply cannot realize the astuteness and double-dealing of others.

This success, however, was counterbalanced by the anger which he aroused elsewhere by his tactlessness in using the *Lok Sabha* as his platform for tirades against the Western Powers. He also caused considerable anger by his brash attempt to browbeat Mr. Nehru into initiating peace-talks with Mr. Chou En-lai under circumstances which would have been compromising for India. Nehru stood firmly against this hectoring and relations were far from cordial for at least one day of the visit.

It must not, however, be thought that his visit will have been ineffective. On the contrary, it must have achieved a large part of its aims, particularly among the more scholarly Indian statesmen. There are distinct signs in Delhi now that a numerous force of special propagandists are hard at work consolidating and extending the influence which Khrushchev's visit has planted. An intensive "friendship to Russia" campaign is in full swing. Desire to cultivate Russia's friendship will certainly reinforce the obstinacy of those who favor non-alignment and will greatly add to the difficulties of those who are trying to waken India from that particular pipe dream before it is too late.

Quite apart from the general problems of Communist activity and the Chinese military menace, most of the Southeast Asian countries have causes for friction with one neighbor or another. Besides these minor international tensions, there are to be considered personal intrigues due to ambitions of one politician or another and sometimes the machinations of "big business" working through jobbery and corruption. On top of it all must be remembered the venality of large sections of the communities concerned. Votes, "spontaneous" popular demonstrations, and occasionally the murder of a political opponent can all be obtained at a price. By a skillful exploitation of these factors an aggressor against national security has special advantages in Southeast Asia.

The foregoing is the one hundred and seventy-first presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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PURPOSE AMID CHAOS

By William O. Lay, Jr.

March 11, 1960

NEVER HAS THE global scope of the deadly Communist conspiracy been more graphically evident than it was during February. High-level Soviet emissaries scored triumphs in such widely-separated points as Indonesia and Cuba. Fruits of Red subversion were reaped in the Mideast and Africa, among many other places. And the Kremlin still had time to step up pre-summit pressure on the West over the Berlin issue.

From the viewpoint of the Western Powers, the pattern that emerges is one of steady, relentless global deterioration. By dint of massive effort and expenditure they manage to maintain an adequate rate of missile progress, although some experts foresee a period of acute peril in a year or two when, for a time, Russia will have superiority in guided long-range weapons. But on the myriad local fronts around the globe, the West is inexorably losing ground to chaos and anarchy. Soviet influence has emerged triumphant in Afghanistan. And in all the weak, floundering, newly independent territories of Africa, Red subversionists are having a field day.

There is *turmoil* but not purposeless confusion. Far from forming a helter-skelter patchwork, events unfold progressively to reveal a smooth, preordained process. But where the secular observer must work blindly, picking out related events as best he can and from them deducing trends, the student using the tools of Bible prophecy and time-measures can look down upon the convulsed panorama from the vantage-point of foreknown Divine design. As tribulation waxes ominously upon earth, he can chart the highlights and see the harmony amid confusion, the purpose amid chaos, as God guides His world through the predicted travail to the short, cataclysmic climax when evil is subjugated and the forces of righteousness left free to rebuild the earth.

The patterns are unbroken, the process steady in its unfoldment. A tribulation-interval after the United States withdraws its offer to aid construction of Egypt's Aswan High Dam, Russia agrees to complete the structure. Upon one desolation terminal the Soviet-Afghan arms pact is announced, and after another desolation interval elapses Russia concludes a pact with Indonesia. The study of Biblical time-factors and their applications is endlessly rewarding, ever revealing new visions of God's overruling omnipotence and His complete, unflinching control of mundane affairs.

The flare-up of Mideast tension on February 1-3 subsided. On February 6, however, a wireless report to the *New York Herald Tribune* from Tawafik, Syria dis-

closed a toughening of the attitude of United Arab Republic leaders. Engaged until that time predominantly in defensive fighting, they had come to see that the United Nations was totally incapable of discharging its responsibilities along the tense frontier with Israel. From henceforth, they declared, Israeli military incursions into Arab or demilitarized zones would be met with crushing retaliation. The date fell 1290 days (desolation) after Nasser seized the Suez Canal on July 26, 1956 (center of Chart X).

Eight Arab League nations opened a secret conclave in Cairo on February 8 to work out a joint policy on Palestine. Meanwhile, a dispute over sovereignty and size of Britain's military base on Cyprus resulted in postponement of independence for the island. These developments came 1335 days after British forces evacuated Suez on June 13, 1956. The 1335 factor, from Daniel's twelfth chapter, is a number of blessing upon Israel but conversely connotes judgment upon nations arrayed in opposition to Israel's mission of establishing the everlasting "Stone Kingdom" upon earth (top of Chart XI).

In Moscow, meanwhile, Premier Khrushchev declared that Russia and its Eastern European satellites would fight rather than allow any change in Germany's postwar borders. And in Washington, Secretary of State Herter denounced the toughening of Soviet attitudes as shown in renewed pressure on Berlin and military threats against Japan.

As Chart XI indicates, this entire set of developments came 1600 plus 1260 plus 270 days before September 3, 1968. The sequence of time-factors signifies *judgment, tribulation and birth travail*, and the terminal date is that upon which the nation Israel, traveling west along the center line of the King's Chamber, reaches the north-south axis of the Great Pyramid. It therefore marks the end of Israel's *Displacement* from the Divine way and the date upon which the cleansed, regenerated nation is ready to proceed with its work of global reconstruction under Divine tutelage.

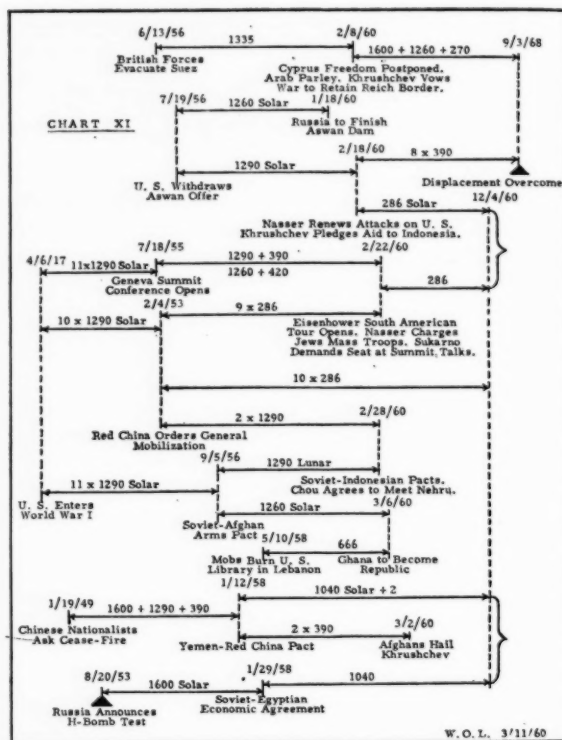
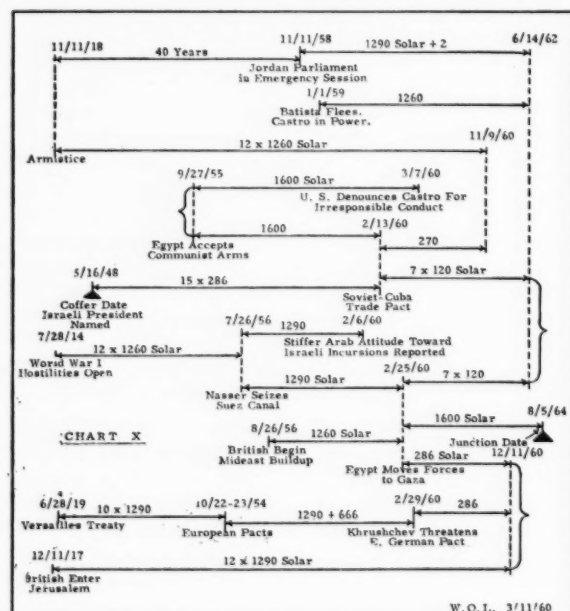
The relentless Soviet campaign of penetration into the Western Hemisphere scored a major triumph on February 13 when Russia and Cuba signed a multi-million-dollar trade pact. Negotiated by Deputy Prime Minister Mikoyan, the pact was seen as a prelude to resumption of diplomatic relations between Cuba and Russia.

It is a striking fact that the Soviet-Cuban pact was signed precisely 1600 days (space or extent of judgment) after September 27, 1955 when Egypt agreed to purchase Communist arms. Equally significant, Febru-

A 270-day interval of birth travail, measured forward from the Soviet-Cuban trade pact, terminates on November 9, 1960. This date will be 12 x 1260 days solar (tribulation) after the November 1918 Armistice (Chart X). And a solar warning perfected period (7 x 120 days) separates the pact date from June 14, 1962. *This terminal also falls precisely 1260 days after January 1, 1959 when the flight of Batista cleared Fidel Castro's road to power in Cuba!*

Publication on February 18 of a Nasser speech charging the United States with financing an Arab political group bent upon spreading "intrigue and dissension" within the United Arab Republic reflected a new, chillier line toward the West. On the same day Premier Khrushchev received a red-carpet welcome in Jakarta and pledged further Soviet aid to Indonesia.

These developments came precisely 1290 days solar (desolation) after July 19, 1956 when the United States withdrew its offer to help build Egypt's Aswan Dam.



Ten times 286 days (displacement perfected) after Red China ordered general mobilization on February 4, 1953;

1040 days after the January 29, 1958 Soviet-Egyptian economic agreement (Chart XI).

Finally, a period comprising exactly 8×390 days (renewal and Israel's chastisement) separates February 13 from the September 3, 1968 "Displacement Overcome" date.

President Eisenhower arrived in Puerto Rico on February 22 to open a fifteen-thousand-mile goodwill tour of South America. Meanwhile, Indonesian President Sukarno demanded seats for Asia and Africa at the May summit conference in Paris. And in Damascus, President Nasser accused the Israelis of ordering mobilization and massing troops on the Syrian frontier.

Significantly, the Eisenhower South American tour and Sukarno's demand for summit seats came 1290 plus 390 days (desolation and Israel's chastisement) after the Geneva Summit Conference opened on July 18, 1955. February 22 also fell 9 x 286 days after Red China ordered general mobilization on February 4, 1953, *nine* being the number of finality or judgment. And an additional 286-day displacement interval extends forward from February 22 to December 4, 1960, which will be 1040 days after the January 29, 1958 Soviet-Egyptian economic agreement (Chart XI).

Israeli sources disclosed on February 25 that the United Arab Republic had moved troops with Russian-

made tanks and artillery into the Gaza strip for the first time in three years. Two more Egyptian divisions were believed concentrated in the Sinai Desert. The date fell 1290 days solar (desolation) after Nasser seized the Suez Canal and 1260 days solar (tribulation) after August 26, 1956 when the British began an intensive buildup of their Mideast forces.

A solar displacement interval (286 days) separates February 25 from December 11, 1960, which will be 12 x 1290 days solar (desolation) after British forces entered Jerusalem on December 11, 1917. And finally, February 25 opened a significant solar space or extent of judgment period (1600 days) terminating on the August 5, 1964 "Junction" date (lower half of Chart X).

Under provisions of economic and cultural agreements signed on February 28, Russia loaned Indonesia 250 million dollars and President Sukarno pledged to remain "neutral" between the East-West blocs. Meanwhile, Chou-En-lai agreed to meet with Nehru to discuss the Chinese-Indian border dispute. These developments came 2 x 1290 days (desolation) after Red China ordered general mobilization and 1290 days lunar after the September 5, 1956 Soviet-Afghan arms pact (lower half of Chart XI).

Premier Khrushchev warned on February 29 that he will sign a separate treaty with Communist East Germany unless the May summit meeting brings agreement on the status of West Berlin. The date fell 1290 plus 666 days after the October 22-23, 1954 agreements providing for entry of a rearmed West Germany into the NATO alliance. The 666 factor, the number of human apostasy and rebellion, connotes the world order erected by man without recourse to Divine precept and guidance. *Desolation* upon this imperfect world order is signified by the combination of 666 and 1290 days.

February 29 also fell 286 days before December 11, 1960, which will be 12 x 1290 days solar after December 11, 1917 (bottom of Chart X).

Premier Khrushchev, arriving in Afghanistan on March 2, received a flowery reception, the fete more elaborate and well-planned than that accorded Presi-

dent Eisenhower during his earlier visit. This came 2 x 390 days (Israel's chastisement) after the January 12, 1958 Yemen-Red China friendship pact (bottom of Chart XI).

Premier Nkrumah announced on March 6 that Ghana will become a republic in July and will remain within the British Commonwealth. The date fell 1260 days solar (tribulation) after the September 5, 1956 Soviet-Afghan arms pact and 666 days after May 10, 1958 when mobs burned the United States library in Lebanon (lower half of Chart XI).

The United States bluntly denounced Prime Minister Castro on March 7 for his "irresponsible attitude" and baseless implication that the American Government was responsible for the explosion of a French munitions ship in Havana harbor. This came on the solar terminal of 1600 days (judgment) after Egypt accepted Communist arms on September 27, 1955. It was on the February 13 mean terminal of this 1600 cycle that the Soviet-Cuban trade pact was concluded (upper half of Chart X).

The pattern of Soviet aggressive penetration traced by the time-cycles is ominously bleak for the Western Alliance. As the Kremlin plotters chalk up success after success, and step up diplomatic pressures on many fronts, it must seem that the Anglo-American objective of domestic tranquillity in a world of peace is hopelessly beyond reach.

Materialistically speaking, it is. If Anglo-Saxon leaders pursue the objective through financial hand-outs or diplomatic legerdemain, they are doomed to perpetual disappointment. Only when the *spiritual* factors relating to the problem are taken into consideration can progress begin.

"Judah shall be saved, and Israel shall dwell safely," promised the Lord through Jeremiah (Jer. 23: 6). The promise is explicit and emphatic. But there are conditions and prerequisites with which America and Britain must comply. Not until statesmen and civic leaders are chastened and desperate enough to seek them out and shape their actions into accordance with the Divine prescript will a way be found out of the morass of confusion and peril into the promised haven.

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From time to time requests are received for reprints of articles that appear in *DESTINY*. In the past, owing to the cost of such reprints, we have been able to only partially meet this demand.

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DESTINY PUBLISHERS, Merrimac, Massachusetts

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engineers; furthermore, they insist upon going ahead with the project of building the Dam and then see what will happen! No wonder, in commenting on Egyptian intelligence at this time, Isaiah states:

"The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do." (Isa. 19: 14-15.)

It is also pointed out by A. R. H. that Egypt proposes to seek political help in finding solutions to questions which have arisen in connection with building the Aswan Dam. If the problems are to be solved on a political level, the outcome could be exceedingly grave for Egypt, for when political motivations are substituted for engineering training and know-how, the consequences are likely to be disastrous. If the Russian engineers are correct, the construction of the Aswan Dam could be a catastrophe for Egypt. The Prophet Isaiah indicates this by his observation:

"In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it." (Isa. 19: 16.)

The interesting question arises, Are we now about to witness a great disaster descend upon the Egyptians, triggered by their own pride coupled with stupidity, through their insistence that the building of the Aswan Dam proceed regardless of consequences? We are indeed living in Bible times as the predictions of the prophets of the Lord become manifest in the activities of men. The Egyptians may be bringing down upon themselves the foretold disaster to befall a land made desolate by the turning of the River Nile far away into the desert.

Seeds of Destruction

THE SHORES OF TIME are strewn with the wreckage of the great empires of the past. History reveals their birth, growth and final decadency, ending in the extinction of powerful governments. A study of the causes of the decline of these great empires in the past will reveal whether or not the seeds of destruction are already germinating in the midst of modern civilization today.

Before us as we write is a two-volume history entitled *The Decline and Fall of the Roman Empire* by Edward Gibbon. The conditions that contributed to the fall of this fourth great world power are extant throughout our land today. Unless a spiritual awaken-

ing comes soon, with a return to God and to His righteousness, we face a similar fate as a nation. In an editorial in the *Star Free Press*, Ventura, California, the statement is made:

"Five primary causes have been listed for the deterioration of Roman society. Even though they make us squirm, we should be aware that they are:

"1) The rapid increase of divorce and the undermining of the sanctity of the home.

"2) The spiraling rise of taxes and extravagant spending.

"3) The mounting craze for pleasure and the brutalization of sports.

"4) The building of gigantic armaments and the failure to realize that the real enemy lay within the gates of the empire in the moral decay of the people.

"5) The decay of religion and the fading of faith into a mere form, leaving the people without any guide."

It is hardly necessary to point out the parallels because anyone reading the daily news can clearly recognize that modern society today is plagued with every one of the five primary causes that led to the final downfall of the Roman Empire. We are today following in the footsteps of Rome and inevitable judgment will overtake us as it overtook that great empire unless the people become aroused to the worth of spiritual values. Our nation has already moved far along the road leading to disaster. Just as surely as night follows the day, so surely will those who turn from the paths of morality and thriftiness, seeking their own pleasure and profit in questionable practices, pass from the light of Divine pleasure into the dark shadow of Divine judgment.

We are living in a time of great apostasy, with spiritual leaders belittling the accuracy of the Word of the Lord and almost all of Christendom Laodicean in spirit, having a form of godliness but denying the power thereof (II Tim. 3: 5).

We have departed far away from the standards of virtue exhibited by the forefathers of this nation when they came to these shores so that they might be free to worship the Lord in sincerity and truth and to establish righteousness in the administration of the affairs of state.

The Prophet Isaiah has declared that when the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness (Isa. 26: 9). Therefore, the only hope of the world and the salvation of the people of God from the fate that overtook the Roman Empire is the pressure of Divine judgment to the degree that will compel His people to turn back to Him and seek the righteousness of His commandments.

SIGNPOSTS OF HISTORY By J. Bernard Nicklin. In this book hidden treasures of Divine revelation are disclosed — nuggets of truth in regard to the Divine timing of events. It outlines the facts concerning the orderly pattern of the fulfillment of prophecy. It shows with equal clarity that world happenings are actually not as chaotic as they outwardly seem to be, but that they are leading, step by step, toward the inauguration of the Rule of Righteousness which will bring about universal peace, well-being and prosperity to all. 216 pages; Concordant and Scripture Index and Table of Prophetic Time Periods. \$3.50 postpaid. Price in Sterling: 26s 6d postage included. DESTINY PUBLISHERS, Merrimac, Massachusetts.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

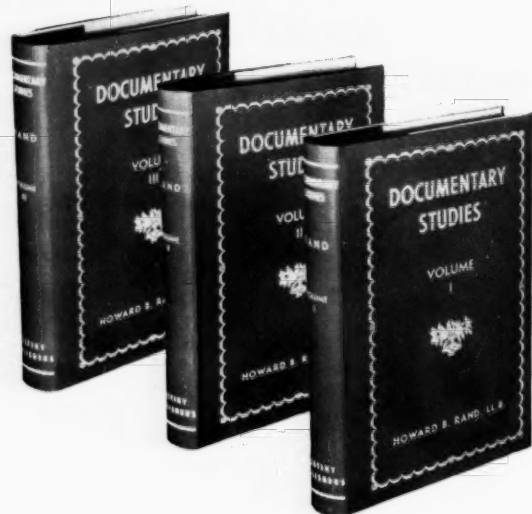
God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

DOCUMENTARY STUDIES-Vols. I, II, III



The Bible is a Divinely-given textbook *par excellence*, embodying the very essence of the transcendent wisdom of God. This was manifested first through His creative activities, who, at the very beginning, demonstrated His power, might and supreme control over the entire universe. In its subsequent pages we learn that He who is the All-wise Creator and Almighty God is also Jehovah, Sovereign Lord of Hosts, our Governor, and our Heavenly Father. We discover that the Scriptures contain a plan for mankind, the development of which, from the commencement of human history, is the fascinating story the Bible tells.

The Bible reveals the Divine tapestry of the ages, setting forth God's purposes pertaining to the individual, the family, the nation, and the world at large. Woven into the warp and woof of the Divine pattern are the events of yesterday, today and tomorrow. Prophecy is history pre-written and the authenticity of the prophetic record is verified by the historical fulfillment of the predictions of the prophets of the Lord.

In order to comprehend the full significance of the overall purposes of God, it is important to view in its entirety the pattern of events as revealed from Genesis to Revelation. Then we may fill in the details by a comprehensive study of the specific messages and instructions given throughout the Bible record. But it is only by our understanding of what is presented in both the Old and the New Testaments that we can gain a clear perception of the complete pattern of Biblical revelation.

Throughout a generation of years spent in study, lecturing and writing, many questions have been asked in open forums following public addresses, in discussion classes and through correspondence, the answers to which will be found in the information given in the 170 chapters of the three volumes of *Documentary Studies*. Here, contained in three books, is a veritable library of factual reference information supporting the truth of the Scriptures, which will materially increase your knowledge of the Bible.

Today the world is beset by uneasy qualms and fears as evil forces increase their strength and prepare for world conflict in order to achieve their aim of world domination. Our Lord warned that unless the times were shortened when the end of the age approached, no flesh would be saved. The advent of the atomic age is now revealing the truth of His statement to mankind. The possibility of total destruction hangs like a pall over all nations, weighing down the spirit of all peoples. But we who know there is a Divine plan need not despair, for there is hope of deliverance through Divine intervention. In the Scriptures it is made plain that God will save His people from the threatened annihilation.

Present world trends are proving beyond a shadow of a doubt how clearly the prophets foresaw happenings in the then-distant future and how accurately they recorded what they beheld under Divine direction. The purpose of this series of *Documentary Studies* is to assemble this vital information in a manner that will assist you to widen the scope of your understanding of the great issues dealt with.

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